

THE CHRISTIAN CENTURY

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Number 39

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Editorial

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NOTES FROM THE FOREIGN SOCIETY.

The Society has received since the last report three gifts on the annuity plan, one of \$1,000, and one of \$1,000, and one of \$3,000. One of these was from Missouri, one from Ohio, and one from Kentucky.

The church in Bolenge, Africa, gave last year \$600 towards self support. Considering the small incomes of the people, this is a remarkable showing.

Most of the month of June was spent by Dr. Frymire and H. C. Holgood, of Africa, itinerating in the upper river territory. They visited twelve new villages, and all the outposts in the Imoma district. There were 138 baptized.

Dr. Frymire, of Africa, writes about the need of medicine. Medicine was sent, but because of the war has not reached the field. The missionaries are putting the people off with promises. They regret that they are not able to keep the promises. There are thirteen cases for major operations impatiently waiting their promised operations. Others have died because the operations were not performed.

C. F. McCall and P. A. Davey, of Japan, had a good trip through the Akita district in the month of July. They sold more Bibles and Christian books than upon any trip in the last seven years.

The Thirty-fourth Annual Conference of the Churches of Christ Mission in Japan was held in Kamiizawa, July 20-23. Nearly all the missionaries were present. The reports of the past year's work were very encouraging, especially that of the union evangelistic work. In this wonderful three-years' campaign the Japanese church has undertaken a task never before undertaken by any native church in the world, and it is succeeding, too. The Japanese Christians are responding wholeheartedly with both time and money.

Just before leaving San Francisco, Mrs. C. E. Benlehr, who is on her way to India, wrote: "It is so good to realize we are on our way back, at last. The children are

so happy, too." C. E. Benlehr went to India, leaving his family in America. They are now on the way to join him.

On April 28 the opening exercises W. H. Hanna writes from the Philippine Islands that two good chapels have been finished in the Aparri district under the leadership of one of the students from the Bible College. Seven women and one man were baptized in Vigan during the month. Other workers report four baptisms in that district. In the Aparri station there were ten baptisms in the month of May, and five in April. These had formerly been were held in the new chapel built by the people of three barrios in a place called Bulbuluan.

Charles S. Settemyer writes from China that the day schools at Hsia Kuan and Drum Tower closed in the second week of

July. For the first time there were closing exercises for the Drum Tower Schools. The boys and teachers took a great deal of interest and did very well in recitations, essay-reading and singing. The parents of the boys were invited and they came in large numbers. Pastor Chen, of the Drum Tower Church, who takes a deep interest in the schools, was glad for this opportunity to meet the boys' parents.

A. R. Bowman, of Wuhu, China, writes that the reading rooms still prove a source of interest. The average attendance of men each day is about seventy-five. Four women and ten men were baptized at Wuweichow in July. The missionaries are praying for the time when this will be a resident station.

S. J. Corey, Secy.

September 22, 1915.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

SEPTEMBER 30, 1915

Number 39

The Confession of Dr. Hillis

REV. NEWELL DWIGHT HILLIS, successor to Beecher and Lyman Abbott in the pulpit of Plymouth Church, Brooklyn, stood before his congregation on a recent Sunday morning and confessed that he had fallen below his ideals as a Christian minister by embarking in speculative business enterprises and by inducing others, some of them members of his own congregation, to invest with him in his schemes, as a result of which they have lost heavily, and he has not only lost all he possessed but finds himself entangled in a mesh of obligations which are causing him grave public embarrassment.

Dr. Hillis declared with great frankness, but without self-pity, that he had done wrong in dividing his mind with business ambition and cares when it should have been wholly given to his Christian leadership. He was haunted with the fear that he had been setting a harmful example to young ministers—by his pursuit of Chautauqua platform publicity, by his acceptance of honors instead of working at the quieter tasks of shepherding his flock, as well as by laying his ministry open to the just charge of commercialism.

He confessed that in a sinful degree he had been controlled by his ambition for wealth and power, and the sordid trail of this ambition could be traced over all his work as a minister of Christ.

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This self-humiliation of one of America's leading preachers is the most sensational thing that has happened in the Church life of the country in a long time. The daily press has told the story from one end of the country to the other and has started thereby a searching of heart among churchmen and ministers of all religious bodies.

Questions as to the effect of the confession upon the future usefulness of Dr. Hillis seem at this time to be both unanswerable and indelicate. Those who raise such questions now cannot but appear to be taking a cold-hearted view of a soul's struggle that calls rather for sympathy and in turn for self-criticism.

The Brooklyn preacher is perhaps, after all, not a sinner above hundreds of his brethren in the ministry. Whatever fate awaits him, the honest unbosoming of his conscience in the presence of his church should have the effect of confronting every minister in the land with the searching question:

"Am I living up to my ideals as a minister?"

In these days when the distinction between secular callings and the sacred calling has all but vanished, there has vanished also from many minds the very fine and vital distinction that inheres in the minister's calling. It is not a difference between sacred and secular. The world of business is a sacred world; its activities are sacred activities and should be carried on in the light of eternity.

But because we have dismissed the false sacred-secular dichotomy it does not follow that the minister's calling need not be marked off from business pursuits by certain distinctions and restraints.

The essential function of the minister in society demands that he keep his mind free from the anxieties and ambitions of speculative business. He is a prophet, a teacher, a comforter of the people. He deals with the finest and

most intimate impulses of their souls—their aspirations, their conscious and unconscious yearnings, their problems of doubt, their perplexities, their temptations.

These things are the intangible stuff of his business.

If he has any other business on hand, any other anxieties, he will not have patience to do this business as it ought to be done; he will tend to dispatch it all without insight and sympathy while he hurries to get to the more tangible and claimant interests of his private business.

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How often has the tragedy of Dr. Hillis been enacted before our eyes, with the added sadness that the victim of it never seemed to become aware of the undermining of his prophetic power by the insidious effect of private ambition and the lust of wealth!

Such a minister has no time, or not sufficient time, to study. The reading of books, in the large way the growing minister must read books, is not easily compatible with the schemes of business and the demands of business responsibility. The power to create fresh formulations of life's problems and ideals is stifled, and the business-man minister falls back upon his old sermons which with continual repetition take on at last a passionless and metallic ring and fall dead on the ears of his people.

The distinction between the business man and the minister is not a distinction of secular and sacred, but a division of labor.

The minister, set apart from the scheming and clamor of business, is a social necessity if ideals and the higher life are to be duly interpreted to mankind and if mankind is to be carried continually forward in progress toward these ideals.

Whatever the ministerial fortunes of Dr. Hillis may prove to be—and all earnest men will pray for the healing of his soul and the greatening of his ministry as a result of his public confession—whatever happens to Dr. Hillis personally, the incident will surely prove to be a wholesome and illuminating one throughout the ranks of the Christian ministry.

✦ ✦

It should make many a minister aware of the vanity and danger of financial ambition.

It should bring contentment to the soul of every minister who is guiding as faithfully as he can the spiritual destinies of whatever flock the divine Bishop has made him the shepherd.

It should shock back into the realm of spiritual ideals and unselfish service any minister whose hands have been dabbling in speculative business.

It should put under the conscious condemnation of the whole Church any minister who uses the prestige of his title or calling to induce confiding people to invest in schemes in which he is interested.

And it should awaken the whole Church to its almost absurdly plain but sadly neglected duty of providing its ministry with a decent living so that the necessity of supplementing a meagre salary with business adventure will no longer exist.

If Dr. Hillis' confession can bring about reform in any of these directions he will not have suffered in vain.

The "Holy War" in Persia

BY DR. JOHN SERGIUS

Indications of horrible butcheries are beginning to leak through the censorship exercised by Turkey over the dealings of the Turks and Kurds with the inhabitants of Armenia, the secluded mountain country in the interior of Turkey in Asia. Missionaries and American residents in that country have not been allowed to so much as mention the war in their communications to the outside world. But some news is now being smuggled through in one way or another. Our Turkish Ambassador, Mr. Morgenthau, recently gave an interview to a clever and daring correspondent, who succeeded in getting it past the censorship, telling an astonishing story of the massacre of 350,000 Armenians—more than one-third the total population of the country. Mr. Morgenthau suggests that Americans raise \$5,000,000 and send rescue ships for the surviving 550,000, bringing them to this country and colonizing them on some portion of our western lands. The long-time persecution of the Armenians at the hands of the Turks warrants grave fears that any of them will be preserved if the war continues much longer. Dictates of humanity must prompt the Christians of this land to take some steps, whether in the direction suggested by Mr. Morgenthau or in some other way, to shield these ancient witnesses to Christianity from the mad rage of the bloodthirsty Moslems. The following letter was written to President A. McLean of the Foreign Christian Missionary Society. How it evaded the censorship is not known, but it contains the gruesome story of the heartless treatment to which Armenian Christians are now subjected. It is written by Dr. John Sergius, an Armenian dentist, a Disciple of Christ, educated at Drake University in this country, and a man held in high esteem by the officials of the Foreign Society and the editor of The Christian Century. His words penned in the heat of persecution will elicit sympathy and should elicit substantial aid from American Christian readers.

Tabriz, June 9, 1915.

I AM glad to say that we are alive. We are first thankful to our Heavenly Father and then to our American flag. Were it not for the flag under which over eighteen thousand people found shelter, there would not be left a soul alive.

I wrote you some six months ago about the situation here at Urmi and even felt that it was my last letter to you. It was on the ever-memorable day of the New Year of 1915, when sad news was spread about the sudden departure of Russian troops from Oroomish. In the afternoon of the same day Russians evacuated the city of Oroomish. On Saturday morning the Moslem population of the city fell upon the Christian headquarters, the Russian consulate and the soldiers' houses and looted every house. After they got through carrying household goods, they began to tear down windows, door shutters, and burned a few houses. Most of the leading Christian men of the city had fled; a few who were left had hidden themselves. I was the only person left among 10,000 bloodthirsty rioting Moslems, pleading with them and the others not to burn the houses. Suddenly some one brought me word that "your house is surrounded with over two hundred rioters." At once I ran to see what was going on, when suddenly a Persian soldier (whom I thought was sent to protect our house) pointed his rifle towards me. Some one near by held his gun, but as I was going through the hall some soldier fired at me. His bullet came within an inch of my head. Nothing could be done; my house was looted by this wild mob. I made up my mind to leave at once, otherwise I am sure I would have been killed. While going through the street two men came at me with brandishing daggers, but some friendly Moslems saved my life. After this the wholesale plunder of 115 villages, towns and hamlets where Christians lived was begun by Kurds and Persians of Suni and Shis belief.

PLUNDER AND MASSACRE.

The inhabitants of about twenty villages and hamlets had come to the largest Christian town in the Oroomish district, Gugtayah. These poor people had brought all their cattle and household goods to this place. There were over 6,000 Christians in the place, including the village people. More than 500 young men fought bravely around about town; but alas! they were too few for 15,000 Kurds and Per-

sians. They fled to hide themselves in one of the churches on the very summit of the ancient fire-worshippers' hill of ashes. Now also all inhabitants fled toward the church. Kurds entered the town and began to plunder and massacre people. More than 300 persons were murdered in the most horribly fiendish way that the devil can manufacture. Most of these unfortunate victims were old men and women who could not run away. Only a few young persons were killed. Some of these persons were burned after being shot, some cut to pieces with daggers, some thrust in the hot baking ovens. Finally, all the people over 5,000, after the massacre and pillage took place, ran to the church, (Orthodox) which had a very high wall around its court and then the big gates were locked. Now brave young men went on the roof of the church and began fighting with the Kurds and Persians while women and children in the church were praying and pleading that God might send a miracle. In this crowd were my poor brothers' and sisters' families.

A MAN OF GOD AND THE AMERICAN FLAG.

Surely God heard the wailing and weeping of these poor people. Some of the young men saw at a distance a group of horsemen coming towards them at speedy gait. They thought perhaps this might be some Russian Kossacks coming to their help, but to their great surprise it was Dr. Packard, our beloved medical missionary, with an American flag and a dozen government horsemen. When some Kurdish chiefs saw Dr. Packard, they knew him. He told them that he would give them the guns of the Christian men, if they would spare their lives and that they could have all the goods and wealth of the town. Finally they opened the doors of the church and there came out about six thousand men, women and children, who would have been butchered every one if that man of God, Dr. J. F. Packard, had not reached there. He took this large crowd of people to the city mission yard. During these three days some of the most fearful things happened. Over two thousand men and women were massacred, four or five hundred girls and women taken into captivity, and about five or six hundred were forced to accept the Moslem religion.

After three days the Turkish soldiers with a large band of Kurds came to the city. These people began to plunder the

city houses and kill the people. Seven persons in one house were murdered and three or four houses were looted, when missionaries phoned to the Turkish authorities that they should stop this business. Some Turkish officers told their soldiers to stop their doings, and at the same time shot a few Kurds and Persian Moslems. Now all the Christian population of Urmiyah, about 10,000 of them, had fled with the Russian army. Two or three thousand were massacred and about eighteen or twenty thousand took shelter under the American flag. This large crowd of people with hardly any clothing, most of them barefooted and without any bedding, were crowded in mission yards.

ON THE EDGE OF STARVATION.

There were from twenty to forty persons in every small room, crowded together; they even had not enough room to stretch themselves. Most of the people slept in the open air. All this crowd was fed on bread alone, which the missionaries gave, one loaf of bread for every person per day, merely to keep him from starvation. I had my share in keeping about twenty persons (four families) of my near relatives and we gave shelter and helped others also. Here within the mission yard were imprisoned 18,000 innocent and helpless persons. Nobody knows why! Only because these people were Christians and might have sympathy with Russians. Ignorant Moslems have heard the command of Jahat (for the holy war against Christians.) Every Kurd believes if he murders a Christian he will go to heaven. There were Kurds of fifteen tribes, Persian revolutionists, Arabs, Turkish irregulars, Persian village people, and a large army of these people which did the most awful things done in the history of the world. I can only say in a few words, that in this bloody war the poor nation of 30,000 Nestorian Christians was doomed to her fate by the most bloodthirsty people—wild Kurds, Arabs and ever-hated Persian Turks and regular Turks of the Ottoman kingdom. There was nothing left undone. Men were murdered in the most indescribable way, children tossed from the arms of their mothers, women disgraced publicly, little girls seven and eight years old were assaulted and killed in the hands of their captors.

For five months we were imprisoned so that we could not get a word from the outside world or write. For three months all my family and twenty persons

whom I kept, slept in one room, we even did not dare to take off our clothing and shoes when we went to bed for one month in cold weather. I was watching during the night lest Turks surprise me and kill me. Many false accusations were brought against me—that I had hidden two Russian soldiers, three guns and had burned a Moslem mosque and had killed also a Moslem, but in all of these trials not one of my hairs was harmed, although we lost what goods we had. They tore down our windows, doors and injured our house to the extent of \$1,000. They took my horse, two cows, etc., smashed to pieces all household articles and carried away a large quantity of my wheat and did other damages to the extent of \$1,300, altogether about \$2,300 which is all I had. We only trust our gracious heavenly Father. Men who were worth \$10,000 and \$15,000 are beggars, and are existing on the meagre pittance which is given to them by Presbyterian missionaries. Contagious diseases have killed more than 6,000 persons. Al-

together those who were massacred and died with contagious diseases number between ten and eleven thousand.

I pray that the Christian people of America will not allow America to hurl herself into this infamous and cruel war. Were it not for the stars and stripes not a single Christian in Persia would be left and were it not for the consecrated missionaries who actually gave their lives, and all for the sake of this small nation of Nestorians. Out of eighteen or twenty missionaries at Oroomish, only three persons escaped typhoid and typhus. Three of the good women, a lady teacher, Mrs. McDowell and Mrs. Shedd, entered into their heavenly home and sacrificed their lives for the sake of others. Now we are going on the sixth month. All this crowd of people is sustained by these good missionaries borrowing money from this Moslem friend and that. People are suffering greatly from disease and hunger. No person can live on one loaf of bread a day, without any other food.

I have done my share and am still do-

ing. It is a time of mercy and humanity. The Presbyterian church has sent recently some money to be used in this great cause of suffering humanity. I want that our kind brotherhood will have a hand in this noble work. The eyes of this nation are looking towards America. I trust that when you receive this letter you will urge our brotherhood to have a share in this great cause of humanity for the ancient nation of Nestorians, who have been a flickering light for ages in the dark country of the Moslem faith and whose forefathers carried the glad tidings to China and India in the days gone by. Today the salvation and evangelization of Persia is resting upon this small band of Christians, so if we love our Savior and Lord we must help this people.

I trust that you will not only send us immediate help, but that you will pray for this people that God may save us from further destruction and that God may use us in his holy service. I am yours in Christ, JOHN SERGIS.

The Bible and the Sunday School

BY J. LESLIE LOBINGIER

THE Bible school objective is not Bible teaching, but character building." These words may occasionally be seen printed on placards that adorn the walls of some convention hall. They put the emphasis in the right place; but it has not always been so. Too often the interest of the church school has been Bible-centered, when it should always have been child-centered. In a sense "Bible school" is an unsatisfactory name for the institution so called. The implication is that interest centers primarily in the Bible. But it should be made to center in the child, or the youth, or the adult. Something is to be done with him, and for him—not with the Bible. The Bible is simply one of the means to be used—and there are many—to accomplish the end in view, the unfoldment of Christian character. In the words of Professor Dawson, "there must be a kind of religious conversion from Biblical and ecclesiastical excess of reverence to a reverence for human life."

EDUCATION AND PERSONALITY.

In the preparation of courses of study, the policy has too often been to regard the Bible as the given quantity, or the fixed quantity. It and it alone was to be taught, and to it the child must perforce adjust himself. But the scientific method of approach is to regard the child as the given quantity. It is he that is to be taught. And the curriculum may contain anything, and must contain only that, which is the best adapted to accomplish for him—considering his age, environment and capacity—the fundamental aims which the church school has in view. The builder of the ideal course of study will center his attention, not upon an external, lifeless thing—a book, but upon an inward, living thing—personality.

This shifting of emphasis is due to a more fundamental change of interest from the past to the present. Nothing can be of greater importance than that religion should be linked up with present-day life. The Bible is our most valuable teaching material, but neither it nor the times of which it speaks are so to absorb our interest as to take pre-

cedence over present-day character and the life of today. A not unpopular view, even among adults, is that religion is chiefly to be associated with Bible times; that God is more remote from the world than he once was; that a peculiar sanctity attaches to the persons of David or Joseph or Peter, because their names and work are recorded in the Scriptures, that does not and could not attach to a man or woman of today. The result is that religion and life are divorced from each other.

GOD CONTINUALLY REVEALING HIMSELF.

One of the essential tasks of religious education must be to reveal the falsity of this view, and to substitute a better. It must show not only that God spoke, but that he speaks; not only that he worked, but that he ever works. It must make clear that the history of Christianity, or of God's dealings with men, was not completed nineteen centuries ago, but that it is ever being written. It must present Moody, and Livingstone, and Judson as apostles of Jesus Christ, as well as Peter, and Andrew, and Paul. For those who can receive this view, Christianity assumes a new and peculiar power; it becomes, not in theory alone, but in reality, a religion for our present-day needs.

Courses of study in religious education ought always to be prepared with this in mind. Thus only will our faith be interpreted in terms of the life of today. Human needs are first to be discovered. Then must begin the search for such material, Biblical and extra-Biblical, as will best meet those needs. To the child it will appear that the religious message is essentially for childhood. To the youth it will seem to be primarily for him. The adult will have the Christian message so closely related to the problems with which he is himself brought face to face, that there will be no question in his mind of the relation of religion to present-day life.

This then ought to suggest certain guiding principles in regard to the use of the Bible in the task of moral and religious education. The first is this, that the curriculum must include some non-Biblical material. The religious development of the race has been from simple

nature worship, through a period of mythology, to outward formalism, and finally to a religion of ethical morality. The view of the normal child also is seen to progress along somewhat similar lines. He can best approach God, first through nature, later through fanciful imagery that may include something of the mythical, then through a medium of formalism, and later his God becomes Spirit, and he learns to worship him in spirit and truth. To insure the right culture material for each succeeding age, the Bible must be supplemented by nature study, by history, by experience. This is not to put a low estimate upon the Bible. It must ever remain in a unique sense the literature of Christianity, continuing to be the most used, most satisfying, and best loved collection of writings in our possession. But God has not revealed himself more perfectly through a book than he has through nature or in the lives of his followers who have endeavored to exhibit the Christ-like spirit. If a story of missionary endeavor in Africa will portray a certain aspect of the Kingdom of God more strikingly than a New Testament parable, then it ought by all means to be used. The curriculum should include that material, regardless of its source, which will best accomplish the essential aims of the church school: character that is Christian, fellowship with God, service for one's fellows.

HOW SHALL THE BIBLE BE USED?

And as the course of study will not contain only the Bible, so it will not aim to include all of the Bible. Young and old alike are often urged to read the Bible through once a year, and a child who reaches the age of thirteen or fourteen without having done so at least once may be made to feel that this neglect is indeed serious. On the contrary, small children should not be encouraged to read the Bible through from Genesis to Revelation. It is a library in itself, and a child's reading in it should be as carefully directed as in any library. Some parts are unadapted to him, and he should be given only the material suited to his age and needs.

Neither should any part of the Bible be used without relation to a special need for it. Our aim is not to teach the Bible

in the hope that at some time that which the student especially needs will appear. Human need is the starting point, and material from the Scriptures or from other sources that will best meet that need must be used. For the student is our center of interest. Thus for the child under twelve the Old Testament will more often be appropriate than the

New, because of its realistic nature scenes, its simplicity of life, its naive conceptions, its occasional myth, its appeal to the heroic—so much that we later outgrow. But for the adolescent the New Testament will furnish our chief Biblical material.

Human life, not the Bible, is the eminently sacred thing that becomes

our center of interest. But to accomplish what we desire with human lives, we count nothing as of greater worth than the Bible; for it represents the labors of those who in a peculiar degree possessed the spiritual gift of discovering Divine truth—a gift that we call inspiration.

How I Fill My Church on Sunday Evening

From the Ladies' Home Journal.

By Christian F. Reisner, Pastor of Grace Methodist Episcopal Church of New York City

WHEN I took charge of Grace Methodist Church in New York some years ago it had an auditorium seating fifteen hundred people, which at that time seldom saw two hundred in it on Sunday nights. Now it is crowded on Sunday evening, and recently at one such service two hundred and twenty-five people joined the church. Five thousand people used the building in a recent week; a number more than the population of Albany or nearly that of Atlanta or one-half that of Indianapolis or Kansas City attend the services annually; and nearly two thousand members have been received in five years. Yet Grace Methodist Church is on a side street; four out of five of the population of New York have foreign-born parents; and sixty-six languages are spoken in the city so that it is hard for most churches there to get a hearing.

How has Grace Methodist Church accomplished such results under such conditions? The reply to this question also answers the broader query: Can churches attract Sunday night audiences that fill them as theaters and motion picture places are filled on such evenings? They certainly can if the services are made attractive, thrilled with religion and compellingly advertised.

THE CHURCH AND THE COMMUNITY.

More than ever in these days a church must prove its service value to the community. In order to do so the very first step is to make itself widely known and to attract attention and make friends. That was what I undertook to do when I went to Grace Methodist Church, and these are some of the methods employed: A boys' band of thirty-five pieces paraded the streets adjacent to the church and led the children of the neighborhood to the auditorium for a free concert. At another time one hundred and sixty-three men, the best in our membership, followed a band through thirty prominent city blocks singing religious songs; while the streets and house windows were thronged with people asking: "Who are they?"

Early in my pastorate the services of a noted traveloguer were secured, and for three weeks he gave for a ten-cent admission picture lectures for which a dollar admission was usually charged. This was done in co-operation with a "daily" which printed a coupon required with the dime. Thousands came.

Sunday evening services for policemen, firemen, street cleaners, street car employees, and so on, well advertised among them, have all helped to create a friendship, which bears fruit in the ready direction of inquirers to Grace Methodist Church. At Christmas time last year the precinct police captain brought me fifty-two dollars voluntarily handed to him by his men to be used in our work among the poor.

Of course, the Sunday evening service seeks to enlist new members—to get new business, as it were—and to do this it must exude happiness and avoid stale and stilted methods. The unique service at Grace Methodist Church is called "Happy Sunday Evening." All scolding and abuse are shut out; doubts are not paraded; and when the message is delivered—and nothing is allowed to crowd it out—it is a straight-from-the-shoulder deliverance about sin and God's loving desire to heal its diseases.

A SERVICE OF ROSES.

It was just two months after I went to New York that the first real trial of a new "special" method came. It gladdened everyone. A member offered to buy twelve hundred roses as a memorial to his mother, to be presented to people as they came into church. They cost only twenty-five dollars at wholesale. Hundreds of roses shedding fragrance, with faces smiling gratefully above them, made it easy for me to preach on "The Rose of Sharon." Motion pictures of flower parades and the "Birth of a Flower" were shown.

Now every spring suburban churches send great boxes of wild flowers, and eager hands carry away every so-called "weed daisy" after dismissal. One spring a remarkable bird-impersonator brought motion and still pictures of God's feathered choir, and with the help of green-leaf decorations, took us for thirty minutes into the sweet-scented woods. City folks sighed when the exhibition was over. In the autumn golden leaves decorate the auditorium and adorn each visitor.

On one hot July night a "snow service" crowded the church. A pile of snow occupied one end of the table and a cake of ice, into which had been frozen flowers and fruit, stood on the other end. What a cooling lesson for worry's fever was possible! Visit any cold-storage plant or ice factory and scrape off the ice from the pipes, and you will have the snow; while the owner of the factory will freeze the "cake." Another summer evening M. A. Henson, the colored man who accompanied Rear Admiral Peary to the North Pole, spoke; and on still another hot summer evening we had motion pictures of ice and seals in the Arctic region.

HOW THE POLICEMEN HELPED.

A service is annually given for each group of the city's servants. Each year the New York policemen bring their brass band and play beautiful religious selections. Last year Commissioner Arthur Woods spoke briefly, and a second collection was taken to help put a gymnasium into the local precinct station.

The firemen also brought their band,

and Commissioner Robert Adamson spoke. Chief Kenlon, the noted hero of many fire fights, and worshiped by the "boys," warned them of the danger of carelessness, by citing a number of personal experiences.

The "White Wings," those cleaners of the streets who are often forgotten as public health guardians, were also invited to attend a "special" service; and at its close gristled hands gripped mine and men with tears gave thanks for this service of appreciation.

Five hundred postmen came with a splendid band one Sunday evening, and incidentally I seconded their appeal for a deserved pension. Gas company employees, department store clerks, shopmen, lodges and countless other groups may be included; and they will come again as individuals.

A moving picture company spent thousands of dollars in making a six-reel motion picture of the life of Jesus, giving it an actual historical setting in Palestine. On six successive Sunday evenings the reels were shown with great impressiveness. It was during our annual revival meetings. Nothing before ever drew such large, regular crowds; and that, too, in spite of bad weather.

USING THE "MOVIES."

One evening R. Henderson Bland, the man who had taken the part of Jesus, increased the reverential atmosphere by explaining his feelings concerning the pictures. Another company has spent sixty thousand dollars in producing a similar picture, but in colors, entitled, "The Life of Our Saviour," which will also be shown. "The Life of Moses," in motion pictures, has also proved an attraction. It is not necessary to have religious pictures always; many other kinds may create an "atmosphere."

"Get ready, father; I want you to go to church with me to-night," said the wife.

"No, thanks. I would rather sleep at home," came the answer.

"But Johnnie and Mary are to speak and sing," she urged.

"Oh, that's different." He had such a good time that he went the next Sunday. If the preacher was "alive" a regular attendant was secured.

Nothing will draw an audience like children's programs for Sunday night. In the morning father is sleepy or his clothes appear shabby in sunlight, or there is a chance that someone may see and poke fun at him. Children freshen up the best in us by their sweetness and simplicity. At least twice a year our Sunday-school gives a program. At other times bright boys and girls give one or two numbers. A children's chorus is always possible where there is a faithful leader. Boy tenors, child pianists, youthful violinists or some other type of performers will lure the audience.

"If you once begin these 'special' Sunday evening programs you must keep them up," objected a fellow pastor to me.

"Of course; and why not? Does your local merchant ever 'let down' in his efforts to get new trade?"

Every Sunday evening one or more "special" features are provided. Only recently have I been able to pay even a small sum for outside performers; such noted men as W. D. Hinshaw, grand opera soloist, and Hans Kronold, nationally known cellist, came gladly without charge. Every local community has an artist or a teacher or a club (or the possibility of forming one) that can be secured. Some performers are engaged from lyceum companies for Saturday evening, with the stipulation that they remain over and help at the Sunday evening service.

THIRTY THOUSAND CIRCULARS.

The late Reverend Doctor Wallace, at Middletown, New York, a town of fifteen thousand people, did this, and sent out thirty thousand circulars to his members during the season. He paid all the expenses with the Saturday evening silver offerings, while the church profited by the additional Sunday night offerings.

Among other "special" attractions for our Sunday evening services have been these:

When the United States fleet anchored in New York harbor all the sailors received a personal printed invitation to a service in their honor and the admiral sent a ship band.

College glee clubs giving concerts near by are glad to be entertained over Sunday, and in return will render a program. Clubs from Wesleyan, the University of Pennsylvania, the Massachusetts Agricultural College and Pennington Seminary have thus appeared at Grace Methodist Church. Alumni receive special invitations, and at the close of each service a reception is held, the glee club sings, and refreshments encourage sociability. Several young men have thus been made hungry for a college training and entered later.

Among lyceum attractions which have appeared have been bell ringers, a trumpet trio, a harp quartet, a brass quartet, a ladies' orchestra, an Indian orchestra, cornetists and colored jubilee singers. Few towns can afford such performers, but New York offers great competing concerts, and other places can approximate it.

REAL TEACHING DONE.

If the "Happy Sunday Evening" merely "entertained" people the audience would soon disappear. The secret of its success lies in the fact that the people regularly hear a clear Gospel message. Men everywhere are eager to hear about and from God; neither rhetorical essays nor descriptive or scientific lectures satisfy them. The attractions at Grace Methodist Church are used only to draw people, while the real work is to sing and preach them into a personal consciousness of God's presence. A large, robed choir of unpaid voices directed by Tali Esen Morgan, who conducts the great choruses at Ocean Grove, leads in singing popular Gospel selections. In Denver the men whistled some choruses; this melted into oneness the uncomfortable first-comers who could not or would not sing.

The Gospel message is phrased in popular terms. Here are a few subjects which have been used: "How Shall I

Spend Sunday?" "Does Praying Pay?" "Did God Punish San Francisco in the Earthquake?" "The Baltimore Fire." "Why is it Wrong?"—to gamble, to lie, to steal, and so on, each one a separate subject. "What is the Unpardonable Sin?" "The Modern Newspaper." "A Good Policeman."

Washington Gladden well says: "The pulpit is not secularized by the kind of topics, but by the method of treatment." "Do Ministers' Sons Go Wrong?" is a topic which illustrated the religious emphasis. Letters were read from Governor Whitman, President Wilson, former Secretary of the Interior Fisher and other notable sons of ministers. A study of "Who's Who" showed that the sons of ministers succeeded eighteen times more than the sons of any other professionals.

"Do you allow men of other faiths to speak from your pulpit on Sunday?" a Westerner asked me.

"Most assuredly, when they have a Christian spirit of service and remember that I shall follow with a Gospel appeal," I answered.

Manhattan Borough President Marcus Marks, of Hebrew extraction, spoke at one of our services, favoring public markets. Brooklyn Borough President L. H. Pounds, a Methodist, gave an address during the revival period. When William Jennings Bryan "preached" to a packed auditorium at the beginning of my pastorate, two thousand people stood outside of the church for two hours to see him as he came out, and the newspapers gave large space to his sermon. Judge Ben B. Lindsey recounted his experiences one evening, and I told how the judge came to join the Methodist Church.

WESTON, THE PEDESTRIAN, HELPS.

When Edward Payson Weston returned from his walk to San Francisco he told us why he was a teetotaler; concluding: "Otherwise I should now be fooling with a harp or shoveling coal." Inspector Faurot, chief of detectives, enforced with the stereopticon the finger-print methods of catching criminals. Detective W. J. Burns illustrated by personal incidents the certainty that evil will be uncovered. Newly elected Congressmen and other legislators came to us and made promises of future upright activity. We have thus secured an influence that has counted later. These men were of various faiths, but all were clean-living believers.

Audiences to-day want a positive message backed by a religious experience. Negations tire people; religious information is needed. One of our members recently told a Russian Jew about our church while he was papering his apartment. Later, radiant with joy, he said: "I have been hungry to hear about Jesus. In Russia we were not permitted near a Christian church; and I did not know I should be allowed to enter here. But your welcome has convinced me and made me happy." He joined the church. A prominent wholesale flour merchant sought our church to find out what a "wheat" Sunday evening service meant. He met a member who took his name and address. I called at his apartment later, and secured both husband and wife for church membership.

One day, some years ago, a lonely young man arrived in Denver. Bad habits had mastered him. On Sunday homesickness depressed him, and he wandered aimlessly through the streets. Presently a large painted sign about a church stopped him with the word "Homelike."

"I will find that church and see if it

is like the one at home," he thought to himself.

THE "HOMELIKE" CHURCH.

So he came to my Denver church, and was met by us in a spirit true to the promise of the word "Homelike." A changed life resulted, and he is now one of the successful young business men of Colorado.

Sociability marks our every service. New York life is apt to be cold to the stranger, and even the churches are prone to create a frigid atmosphere. Constant reminders by sermon exhortation and written epistle have made Grace Methodist Church, also advertised as "homelike," a family church—not in the sense of a residential section church, but in the sense of trying to translate practically the Fatherhood of God. A group of our best men and women greets every person who comes into the church, and every exit is manned to "shake hands" as the congregation departs. The names and addresses of strangers are carefully taken down, and they are visited helpfully. The large church foyer is filled with laughing, visiting folks sometimes for three-quarters of an hour after dismissal. Everyone is alert for new members, and when a person has been spiritually affected he or she is brought to me or to an assistant; at every service someone is converted.

During the month of January revival meetings are held every night for three weeks. Religious thrills are expected; they are safer than those caused by loose our people are organized for visiting and worldliness. I become evangelist, and work. Drunkards are reclaimed; outcasts are harmonized with God; and from one hundred and twenty-five to two hundred and twenty-five people are received annually at the close of these services.

Socials of every type, entertainments with laughs, suppers for varied groups, methods of every variety are employed to make people happily at home in the church. Every person feels this atmosphere, and is attracted and held by it. It gives human point to the religion discussed, and helps to bring it home to each hearer to make it acceptable and inspiring in daily life.

...

World Sunday-school Convention Postponed.

The World's Sunday-school Convention which was to have been held in Tokyo in October, 1916, has been postponed. The reason is that the passenger boats are being used for such volume of freight that even the missionaries are having a hard time to get to Asia, hence it is obviously impossible to transport the people who would like to attend. The warring nations would also find it difficult to participate. Count Okuma, Prime Minister of Japan, is chairman of a reception committee. It is understood that when it is impossible to hold the convention, it will be held in Japan as was previously planned.

Pastor Heads Theological School.

The Methodist seminary in Denver is named the Iliff School of Theology. The president, Dr. H. F. Rall, was recently called to a chair in Garrett Theological Institute, of Evanston, Ill. The presidency in Denver has been accepted by Rev. James A. Beebe, D. D., pastor of the Englewood Methodist church, of Chicago. Dr. Beebe was educated at the theological school of Boston University and has held a number of prominent Methodist charges.



EDITORIAL

PRESENT DAY CHRISTIANITY

"I feel entirely sure that there never has been a time in the history of the world when the Christian message was more deeply imbedded in the life of the people than it is today. More and more are our institutions reflections of the spirit of Christ. More and more are the relations of the people to one another honest and kind and simple. The time is past when the Sunday School politician or business man may be sneered at. It was a fashion twenty years ago to sneer at Sunday School men, but more and more the bad man is getting out of politics and the good man is taking his place, and generally speaking the good man is anchored to some church or creed which he is not at all ashamed to proclaim and testify to."—William Allen White.

DR. AINSLIE'S MESSAGE

NO MAN among the Disciples of Christ is getting nearer to the heart of things in his discussion of Christian unity than Dr. Peter Ainslie, president of the Commission on Christian Unity. The catholic spirit has been his from the beginning of his leadership in this cause, but his utterances seem to take on from time to time an increasing candor and his thoughts seem to be assuming greater definiteness of conviction.

At the Bloomington convention last week Dr. Ainslie made two addresses to large audiences in the Second Presbyterian church. It was impossible for one sitting in the great house not to make mental comments on the deepening lines of strength and graciousness that are defining themselves on his countenance. Always a fair face to look upon, its features now seem more and more to betoken the kindly and wholesome thoughts of the soul within.

Dr. Ainslie's personality radiates the spirit and atmosphere of Christian unity. His brotherly patience with his own Disciple brethren who, he feels, are so slow to see and do the thing whereunto they were called, together with his earnest and positive effort to lead them to the higher levels, make for the heightening and deepening of his own spiritual life.

Great enterprises, great ideals, make great men. Narrow, sectarian, unbrotherly enterprises make small and ungracious, finical and un-cooperative men.

We thought that in his Bloomington addresses Dr. Ainslie spoke with greater candor and with more passion than is his wont. He laid the European war at the door of the Church, declaring that had the Church been a united Church it would have been working all these years at its essential task of controlling the fundamental human forces which, through lack of religious control, are now responsible for the unspeakable slaughter of human life.

A divided Church is impotent in the face of such vast forces, he said, and he characterized as a "scandal" the fact that Christ's people in the face of such tremendous human tasks could render itself helpless by divisions over matters which are altogether nonessential and trivial.

"I do not care a farthing," he exclaimed in a moment of exceptional frankness and informality, "about any thing that divides Christ's people, I am sure God does not care either." What God cares for, he added, are the fruits of Christ's spirit—essential Christianity—love, joy,

peace, righteousness, and such things as Christ taught to be the very substance of his kingdom.

It is apparent that Dr. Ainslie is getting down to what some one called the "brass tacks" of the Christian union problem. Certainly union cannot be greatly advanced by sentimentalizing in the upper air. Some one must bluntly utter some negatives. Some one must plainly show the unessentiality and folly of many things we still cling to before ever our inertia can be overcome.

We believe Dr. Ainslie's message will continue to grow in concreteness and practicalness, as well as in vision and passion, until the Disciples of Christ are awakened to the scandalous recreancy which has for so long characterized their attitude toward Christian unity.

DISCIPLES AND COMMUNITY CHURCHES

THE presidential address of Rev. W. G. McColley at the Illinois convention last week was a well-conceived and fine-spirited utterance. Its tone was modest and earnest. Its scope was comprehensive, including an expression of the speaker's attitude on most of the live and urgent issues of the times in the Church world.

In his discussion of each one of these issues Mr. McColley sounded a positive and constructive note, not radical nor impatient, but always progressive. In one paragraph he brought together three outstanding problems—the rural church, Christian unity and the Disciples' practice.

Contending that the Disciples owed a great debt to the rural field which their leaders are all too slow to pay, he exhorted the convention not to "forget the rock from which ye were hewn and the hole of the pit whence ye were dug."

The country church problem, he declared, deserves the attention of our educators and the most serious consideration of the graduates of our seminaries as a likely field wherein to devote one's ministry.

And he contended with earnestness that the Disciples of Christ ought to go into these rural situations where there are no churches or where there are too many churches and organize, not a denominational church, but a united community church. The Disciples with their plea for Christian unity, he said, ought to consider themselves experts in the business of establishing community churches and of resolving competing congregations now struggling for a sheer existence into a united church which should transcend denominational divisions.

This word, we venture to guess, met with the approval of ninety per cent of the members of the convention, if indeed it would be disapproved by any one at all.

We believe that Mr. McColley is right, and that he spoke an important word. Not until the Disciples absolutely forget themselves as a religious body and think only of the ideals which they came into existence to achieve will they commend their movement to the Christian world.

Related as they are historically to the country problem, and committed as they are historically to the ideal of a united Church, the logic of Mr. McColley's plea for expert service in solving the rural problem on the basis of a united church in each community should be obvious to every one.

It is gratifying to recall, as *The Christian Century* is recording from week to week, an increasing number of in-



stances where union community churches have been established by Disciple leaders in village and rural communities in various parts of the country.

The number of these churches should increase with great rapidity in coming days.

They have the right to think of themselves as approaching more nearly to the Disciples' ideal than most of the older and larger churches of the movement.

MISSIONARIES

IT IS very interesting to an experienced convention-goer to observe the marked growth in the character and personality of the missionaries who from time to time return from their far-away fields of labor and grace these conventions with their presence and their speech.

There seems to be something in missionary service that makes great almost any person who engages in it. Oftentimes missionaries at the time of their appointment are very humble persons. Of course they all lack experience. And few have given clear evidence of possessing those assets of talent and education that would commend them to their fellows as leaders.

Prejudiced persons sometimes cast slurs upon the cause of missions by saying that missionaries are usually a type of people who could not make a conspicuous success at anything here at home, and they resent the conspicuous position the Church gives these "very ordinary" men and women simply because they happen to be working far away.

This, of course, is very silly talk and is not heard much nowadays. The young men and women who receive appointment to the work of foreign missions are among the very best of the output of our colleges. In intelligence and initiative, and certainly in consecration, they are, at the very least, the peers of their colleagues.

But whatever your opinion of missionaries may be at the time of their appointment, there can be no two opinions of their quality after they have seen service in the foreign field.

Nearly all missionaries returning home on their furloughs bear the marks of genuine greatness.

There is something in their work that brings out qualities of genius that their best friends hardly imagined them to possess. They talk in world terms. They have grown accustomed to facing big problems, in strategic situations. Their speech and manner disclose an insight into the forces that make kingdoms, and a mastery of those forces.

Missionaries may start out with sectarian and theological quibbles in their minds but you hardly ever see one returning with such quibbles. Missionaries lose their theological finicalness in the face of heathenism and sin. They come back, therefore, talking about and urging upon us the great elemental things of the gospel.

The growth of the missionary's own soul and personality under the disciplines of his work is one of the most inescapable demonstrations of the effectiveness of his work. He could not become the rare soul that, upon his return, we find him to be except by faithful and fruitful labor to bring Christ to men who know him not.

The most obvious apologetic for missions would be, of course, to visit the mission field and take note of what has been wrought there by the missionaries.

But only one in ten thousand of us can do that.

For the most of us the next best apologetic is to reflect on what missionary work is doing for the missionaries.

THE POINT OF VIEW

THERE are, of course, as many points of view as there are persons in the world, but this fact in no way affects the view, which is there for all. The point of view of any two people can never be entirely identical at a given moment, which is good reason why we ought never to feel impatient or indignant because something that is quite clear to us does not immediately commend itself to others.

We shall understand the reason why when we understand their point of view.

In the famous casket scene of "The Merchant of Venice," Shakespeare illustrates how three people having a common object, Portia's hand, on being subjected to a certain test—that of choosing between three caskets, gold, silver, lead—each chose differently. The point of view is elaborated with great care. Each one gives his reason for choosing one casket and rejecting the others, and no fault can be found with the logic of their individual arguments from which the final deduction falls most naturally.

Yet each one chooses differently.

It is clear, therefore, that a common purpose is not sufficient to secure like action, and thus we find that it is the point of view which really governs the decisions of men much more than the object in view.

However much our thoughts and opinions are swayed by considerations which are common to us all, or by the press, or by popular clamor, there comes a time to every man when he has deliberately to choose for himself the action that he will take on matters which, to him at least, seem of the utmost importance.

As with the suitors in the play, the pros and cons for differing courses of action will pass before him pending his decision, and it is his point of view that will finally decide. The point of view is, in fact, the point to which one has attained in life's thought journey. If the traveler has not reached beyond the realm of sordid and selfish considerations, his range of vision is narrow, as his actions will show.

The desire for a wider outlook, as well as the unsatisfactory nature of the experiences resulting from the selfish and narrow, will tend to force the thinker to higher altitudes of thought and thus to a more exalted point of view. It is clear that the one who mounts the highest sees the furthest, and the extent to which we may improve our point of view has even now been but dimly discerned. These lines of the poet:

"The highest-mounted mind," he said,
"Still sees the sacred morning spread
The silent summit overhead"

convey to us the sense of a constantly ascending path, a metaphorical way of describing that process wherein thought lays off stifling materialism in exchange for the freer atmosphere of spiritual truth.

Some may feel that this rarefied atmosphere of thought is not for them, because they think of themselves as commonplace or matter of fact and so as tied to the lesser point of view; but they must admit that they have not chosen to seek the higher, or that having chosen they have not held their way.

That which inspires us all to improve on our present point of view is the clearness of judgment, the quietness and the confidence that reaches us from those who are on ahead scaling the heights of holiness.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orvis F. Jordan

Historic Church in Chicago Burns.

Grace Episcopal church, standing next to the Coliseum, the well-known convention hall, burned on Sunday, Sept. 26. This building was once the home of the most fashionable Episcopal congregation of the city, and it still numbers in its parish many well-known families. The building was an unusually beautiful type of Gothic church, and the organ was known as a specially good one. The building that burned was of stone and was built in 1868. The walls fell in over the altar, but the tower still stands, and in spite of the intense heat, the chimes sounded all day long, during the fire, striking the hours for the great clock. The rector, Rev. William Otis Waters, D. D., called the vestry together while the building was burning and it was voted to rebuild. Near this church is the large St. Luke's hospital, and the nurses of the training school attend worship commonly at the Grace church.

Presbyterian Seminary Overcrowded.

The talk of theological seminaries falling off in attendance may be true in some quarters, but it is not true at McCormick Theological Seminary, of Chicago, conducted by the Presbyterians. There is not room enough in the dormitories, and a number of men must live in adjoining homes. Sixty new men entered this fall besides the old students who came back, which is larger than any year since 1895. The opening address was made by Dr. A. C. Zenos on "Christ in the Theological Seminary."

World Has Not Ended Yet.

If anybody had any anxiety about the world coming to an end in August as the Adventists predicted, he has breathed a sigh of relief ere this, to await the next fixed date that shall be handed out by this dauntless organization of Christians. Since the days of Miller, the Adventists have been busy trying to discover from the book of Daniel a scheme of universal history, and world chronology. As the book of Daniel seems not to have been written for that purpose, the task is even more difficult than squaring a circle, or finding a stick with one end. Pastor Russell expected the world to come to an end in 1914, but has now reported that "the Lord has delayed his coming." This type of millenarian expectancy is also cultivated by the Moody church, of Chicago, and the Bible seminary connected with it.

New Mission Study Books.

Mission study is now one of the regular features of the evangelical church. The books for this year are designed for courses of eight weeks. They are "Rising Churches in Non-Christian Lands," by Arthur J. Brown; "Efficiency Points," by W. E. Doughty; "The Work of the Churches," by Dr. Charles L. White; "Comrades in Service," by Miss Margaret E. Burton. These books are put out by an interdenominational commit-

tee but sold by the various denominational publishing houses.

Dr. Illingsworth Dies.

Dr. John Illingsworth is known throughout the Anglo-Saxon world by students of systematic theology. He deliberately chose a country parish in England that he might have leisure for scholarly pursuits. His two outstanding contributions to theology were "Personality, Human and Divine," and "Divine Immanence." His recent death removes one of the foremost theological figures of England. He tended to conservative conceptions in religion.

Invites Bishop of London to be Ordained.

Rev. A. H. Mathew is furnishing laughter in England in ecclesiastical circles. Baptized in the Episcopal

religious education with the result that he was called to the position of educational secretary of the Congregational Sunday-school and Publishing Association. In that work he has continued for six years, bringing the Congregational Sunday-school supplies up to their present high standard. He has just accepted a call to Yale School of Religion, to be associated with Professor Sneath in the department of Religious Education. In connection with his duties, he will be the educational executive in United Congregational church of New Haven.

Well-known Bishops Retired.

Following the retirement of Bishop Thoburn, the world-renowned Methodist Bishop of India on account of age, comes the announcement of the retirement of the equally well known Bishop Hartzell



Grace Episcopal Church, Chicago, Built 1868, Destroyed by fire Sunday Morning, Sept. 26.

church, prepared for the ministry of that church, ordained a Roman priest, he was admitted again to the Episcopal fellowship. He was then ordained by the Old Catholic church at Utrecht. Following this he has proclaimed himself Archbishop of England and is calling upon the various dignitaries of the English church to submit themselves for ordination, insisting that English orders are not regular. Thus the high church movement in that fellowship is running into fanaticism. Validity of orders with the Rev. Mr. Mathews is more important than the apostolic succession of the truth.

Anti-Socialist Goes to Washington.

Rev. John A. Ryan, a priest of the Roman Catholic church, won fame recently by a series of articles combating socialist views of Maurice Hillquit. He has been professor of Moral and Social Science at St. Paul Seminary, but is to take charge of the work of political science at the Catholic University in Washington, D. C. He has published books entitled "A Living Wage," and "Alleged Socialism of the Church Fathers."

Dr. Winchester Goes to Yale.

Dr. Benjamin S. Winchester was six years ago pastor of a Congregational church on the North Shore beyond Chicago, at Winnetka. He organized his church to a high degree of efficiency in

of Africa. He is now seventy-four years of age and by the new automatic retirement rule of the Methodist Episcopal church, he is to be taken out of active service, though he is still vigorous. It is not known whether another Bishop will be placed over Africa or whether the work will be administered by the missionary superintendents.

Baptist Churches Will Unite.

Two Chicago Baptist churches that have been located near together, and whose neighborhood has radically changed, will unite, if present plans carry. They are First Baptist church of which Dr. Myron E. Adams is pastor, and Immanuel Baptist church of which Rev. Johnson Myers is pastor. They plan to build an edifice at a cost of a half million, something on the plan of Tremont Temple in Boston, and face the down-town problem squarely. It is said that the Rockefeller family is interested in the enterprise. The Baptist churches near the loop have in several instances closed their doors in recent years, and this is an effort to stem the tide which has set in against all evangelical churches in the central section of the city. Rev. Johnson Myers has resigned but may continue in some capacity with the united church. He will this winter act as financial head of Immanuel church while its pulpit is supplied by others.

The Sunday School

ELISHA HEALS NAAMAN THE SYRIAN.

Lesson for October 17.

Golden Text: I am Jehovah that healeth thee. Exodus 15:26.

Lesson II Kings 5: verses 1-10, 14 printed Memory verses 7, 8.

(1) Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given the victory unto Syria: he was also a mighty man of valor, but he was a leper. (2) And the Syrians had gone out in bands and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. (3) And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. (4) And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel. (5) And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. (6) And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. (7) And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

(8) And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. (9) So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. (10) And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. (14) Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child and he was clean.

Verse by Verse.

1. **Captain of the host.** He was the commander-in-chief of the army.—**The king of Syria.** Benhadad was king of Syria at this time.—**A great man with his master.** He stood high in the esteem of the king, possibly because of his military prowess.—**Honorable.** A man of respect.—**By him Jehovah had given victory unto Syria.** Naaman was the man who gave Syria victory over Assyria. Jehovah used him in this service.—**But he was a leper.** You will note that the first three words of this statement are not in the Hebrew.—**A leper.** One of the loathsome diseases of all time. Read Lev. 13:45, 46, for the law regarding it. Evidently no such law existed in Syria.

2. **In bands.** Companies of Syrians on marauding expeditions to secure whatever plunder they were able from the Israelites.—**Had brought away captive a little maid.** Some of these raids were made for the special purpose of carrying off slaves.—**She waited on Naaman's wife.** The service was different then, for the servant had a real interest in the welfare of the household.

5. **Go now.** An expression indicating immediate action.—**A letter unto the king of Israel.** Probably Jehoram, the son of Ahab. The king thinks that this would be the best way to reach Elisha.

So great a man would be in the employ of the king.—**Ten talents of silver.** A talent was 96 lbs. in weight.—(Hastings)—**Six thousand pieces of gold.** Or shekels, R.V.m. A shekel weighed .224 grains. Silver and gold were weighed in that day.

—**Ten changes of raiment.** They were costly robes, suitable for festive occasions. These presents were quite in keeping with Naaman's station in life.

6. **And now.** This was the real purpose of the letter, and the complimentary parts are not quoted.—**That thou mayest recover him of his leprosy.** The king of Syria thought best to send Naaman direct to the king for instruction regarding Elisha. Such noted men are in the employ of the king as a rule.

7. **That he rent his clothes.** As an expression of intense grief and fear. He lived in constant fear of his neighboring nations.—**Am I God, to kill and make alive?** The thought is that God only can cure leprosy.—**He seeks a quarrel against.** A pretext for a quarrel. An occasion for again invading the country. On my

failure to cure Naaman he will send his armies against me.

8. **When Elisha . . . heard.** He probably had his home in another part of Samaria, and the coming of the Syrian with his retinue would make a stir in the city, Samaria.—**Wherefore.** A rebuke to the king.—**Let him come now to me.** Elisha was confident of his power to cure Naaman. This he did that God might be honored in Israel.

9. **With his horses and with his chariots.** He came with great pomp and show, demanding rather than asking a favor.—**And stood at the door of the house.** It was a magnificent cortege that halted at the door waiting Elisha's appearance.

12. **The rivers of Damascus.** These rivers had the same virtue so far as the mere water was concerned.

13. **His servants came near.** These were his officers who were with him on the trip.—**My father.** A title of honor and affection.

11. **Call on the name of his God.** Naaman believed that every nation had its own god.

14. **Went he down.** Down from Samaria to the Jordan, a distance of about twenty miles. He learned that he would have to be healed as a leper and not as Damascus's chief general.

Obedience and Service

The Lesson in Today's Life.

By ASA McDANIEL.

The lesson introduces to us Naaman, the Syrian general. He was a great man: great in his position, in his possessions, in his achievements, and in his authority. There was one thing which unless checked would rob him of success, and take away his life. "He was a leper." This fact kept him from obtaining the crown of success. It is a loathsome disease, taking life little by little. No matter how great the man may be he is only a leper. Station in life will count for naught. Wealth cannot buy a whole body when leprosy has done its work. Death is the end. Sure death!

Sin has been likened to leprosy in its effects upon life. It keeps one from the highest achievement, and little by little takes the life of the one possessing it. The end is death. Naaman was a great man, "but he was a leper." David was a great warrior and sweet singer, but he was a murderer. Ahab had the wealth of a great king, but he coveted Naboth's vineyard. There was a certain rich man who had plenty, but he was poor toward God. A man may have millions, but he cannot buy a new digestive apparatus. Many men might be great but for some sin. "A single 'but', like a decimal point before millions, reduces all the gifts of fortune to fractions of trifling value." You might be a great man, but for that cigarette. You might control millions, but for the glass that controls you. You might gain heaven, but for the sin that keeps you out. When we obey the higher laws of our being, length of service as well as value of service is the result. Pride often keeps us from a rich and beautiful experience. Naaman was disappointed, for he expected Elisha to treat him in the same gorgeous fashion which characterized his appearing at the prophet's cottage door. On the other hand he was treated as a common beggar. Pride must fall if he is to receive anything from the hand of God. The treatment of Elisha

and the remedy prescribed were humbling, and Naaman would have returned home without being healed if it had not been for his servants who urged him to obey the prophet's instruction. One of the reasons for much of our race hatred is pride. It very frequently keeps us from our work, and the man whose pride does not control him gets on in life and we become jealous of the fortunate hard-working neighbors. Pride often is the fly in the ointment of our peace and contentment.

Beside Naaman's greatness stands the service of an humble captive Jewish maiden. She possessed two qualities that are safeguards to any life, a kind heart and a living faith in Jehovah. She was the means of bringing salvation to the house of her captivity, and raising up a testimony for God which rang through the whole land of Syria. Humble as she was she did the service that was nearest to her. A few words from her moved the household of Naaman. No one could doubt the sincerity of her confidence in Jehovah, or the genuineness of her sympathy for the household of Naaman. The artless words of this maiden carried conviction to the heart of the king and he said "go." These simple words started her master on his way to health. It may be a small service we have to render, but it is all important in the plan of God for our life. The keeper of the lighthouse off the coast of Cornwall was seized and held by a band of wreckers who planned to rob the vessels which would be wrecked because the lights would not be lighted. They did not think of the keeper's little daughter. When the time came, all alone and frightened, she climbed the long stairs and lighted the lights. God uses the forgotten things and the "things which are despised, did God choose, yea the things that are not, that he might bring to naught the things that are." I Cor. 1:28.

Disciples Table Talk

Hold County Congress of Disciples to Consider Rural Church Interests.

Marion County, Ia., churches are holding this week a series of congresses in the various churches of the county, one day in each church, to consider the practical problems of church and community work. It is a progressive and original program the committee has mapped out. Professor Hauser and Miss Campbell, of the state agricultural college are making the tour of the churches with B. S. Denny, the efficient district secretary and Walter B. Zimmerman, pastor at Pleasantville, one of the leading churches of the county, all of them taking part on the program together with representatives of each local church.

Portrait of Newspaper Man Unveiled in Chapel of Des Moines Church.

A portrait of the late Edwin A. Nye, for many years an Elder in Central Church, Des Moines, Ia., was recently unveiled in the chapel of the church with appropriate ceremonies. Mr. Nye was a journalist, the editor of the Daily News and a writer whose productions were in wide demand through newspaper syndicates. His loyal services to the moral life of his city and to Central Church are held in grateful remembrance.

Holds Union Meetings and Urges Other Disciple Evangelists to do so.

J. M. Rudy of Quincy, Ill., is holding a union evangelistic meeting at Knox City, Mo., in which Methodist, Baptist, Presbyterian and Disciples churches are participating. On Sunday, Sept. 19, there were ten confessions of faith. Mr. Rudy deprecates the hesitancy of any Disciple minister to enter union evangelistic work. He says, "Certainly it is an awful blunder for our evangelists not to engage in the leadership of these meetings when they are invited so to do. We claim to hold sane and non-partisan views of the Bible and are ever proclaiming that these views constitute a vital contribution to present day Christianity, and yet when it comes to engaging in these great union movements we shrink or excuse ourselves on the pretext that the denominations will not hear us. I have found this false in my experience. There is not a single passage of scripture that I refuse to quote in a union meeting."

Vincennes Pastor Popular on Platform but Stays in Christian Pulpit.

Edgar Fay Dougherty, First Church, Vincennes, Ind., has had to meet the temptation of the Lyceum platform versus the Christian pulpit since his summer Chautauqua lectures have been received with such popularity during the past two seasons. It is understood that a leading bureau offered him an extraordinarily attractive salary for a year's lecturing. He declined and has just begun his sixth year at old Vincennes with a vigor and a fertility of planning that indicates renewed consecration to the greatest calling in the world.

The Significant Motto of an Indiana Church.

On the pastor's letter head of the Danville, Ind., Church of Disciples is printed a phrase which illuminates the ideal that church is striving to realize: "The Danville Christian Church—a Servant of the Community." Charles O. Lee is the new minister of this very interesting and active congregation. A county convention will be entertained in the church Oct. 2, 3. E. F. Dougherty, of Vincennes, will be the speaker on Sunday. Mr. Dougherty was at one time pastor in Danville. A physical director has recently been employed and the gymnasium is being put to practical use.

Activities of Disciples in the Minneapolis Churches.

Mr. Grundy Fisher, pastor at Portland Avenue, Minneapolis, has been made chairman of the county committee in the anti-saloon

fight now being waged to make Minneapolis dry. Oct. 4 is the day of decision. If Minneapolis goes dry it will be the largest city in the land to do so. Money is being poured into the campaign by the wets from all over the county. Mr. Fisher is throwing his able personality into the thick of the fight. He reports that the churches at Portland Avenue, Grand Avenue and Minnehaha have all engaged Messrs. Brooks and Fitz for an evangelistic campaign this winter. Portland Avenue's meeting begins Nov. 7. Disciples in that city have recently taken an option on a new lot in the Lake Harriet district and hope to plant a

new congregation in that rapidly growing residence district soon. Miss Ada L. Forster supplied Mr. Fisher's pulpit through the summer and he speaks very cordially of the satisfaction with which the church received her messages.

"Live and Learn" Series of Sermons Draws Large Attendance at Springfield.

A series of "Live and Learn" sermons is attracting large Sunday evening congregations to First Church, Springfield, Ill. Frank Waller Allen, the pastor, has projected the series forward as far as Nov. 7, with the following titles: "Learning to Think," "Learning to Speak," "Learning to See," "Learning to Hear," "Learning to Give," "Learning to Serve," "Learning to Win," "Learning to Wait."

From Lexington, Ky., to Lexington, Mo.

Richard W. Wallace, pastor at Woodland Church, Lexington, Ky., who has accepted the call of the church at Lexington, Mo., to suc-

An Appreciation of R. A. Doan

By Secretary F. M. Rains.

The new secretary of the Foreign Society, R. A. Doan, is a typical, up-to-date, well-trained, successful Ohio business man, with consecration and all-round interest in the on-going of the Kingdom of God. He is one of the sons of Hiram College; and thinks clearly and concisely, well-informed and open-minded. Not only so, but he is an experienced manufacturer and ranks well in all circles as a conservative, well-poised man of affairs. Success in his business career has not turned his mind to things altogether temporal and material. On the contrary, his interest in the larger life is vital and world-embracing and withal growing. Mr. Doan is a favorite; congenial, companionable, and he grows into your confidence and appreciation upon an extended acquaintance.



His experience with men and large business interests is a most fitting preparation for the even more important task to which he is now consecrating his life.

He was born at Nelsonville, Ohio, May 13, 1874. In the early morning of life, at the tender age of thirteen, he gave his whole life to Jesus Christ. He soon became active in Christian service, and grew in favor and usefulness. For years he has been a teacher in the Sunday-school, and a part of this time a successful superintendent. The great men's Bible Class organized and built up by him, the attendance having reached at times more than a thousand, is now known throughout the whole country. That class has saved the saloon-keeper, the down-and-out man of the street, and given purpose and direction to many who were only standing or drifting downward. The normal Christian man has been awakened and the lost has

been saved. Not only so, but he has served efficiently as a wise spiritual leader and elder of the Nelsonville church and has also been useful as president of the Y. M. C. A.

With passing years his interest in Foreign Missions has grown larger. He has been supporting his own missionary on the foreign field, and it will be remembered also that he was a member of the Commission of the Foreign Society which recently visited the Far East and made its report to the Los Angeles Convention. This eminent service he rendered without expense to the Society for either salary or travel.

Naturally his interest was enlarged by this trip. If five hundred or a thousand of our intelligent, consecrated business men could make that trip, the Foreign Society would have much more money for its work. In coming to the Society as one of its secretaries he provides for his own salary. His position is that of Laymen's Secretary, a position of the greatest possible importance. We are naturally proud of this step and believe it will do much to waken a larger and keener interest, among our business men especially. We mention this fact without his consent, as he is slow to have any special note taken of his generosity and interest. This fact, however, we believe the brethren are entitled to know.

We have in R. A. Doan a parallel of a number of business men who are serving the missionary boards of other communions without financial remuneration. Our brethren everywhere will be quick to recognize and appreciate this unselfish devotion to the work in which they have so much interest, and in which they take a pardonable pride.

The new secretary is a speaker of exceptional ability; well informed, direct, inspirational, and his addresses, reinforced by a life of genuine devotion, have rare power. They have the strength of faith and fervor of grace, and go direct to the heart and conscience.

We believe the churches will keep him busy. He is their servant to do their bidding under God. Already he has moved his family to Norwood and is faithfully giving his time and heart to the new duties before them. We believe this is the beginning of a new era in the history of our work. The impression he made upon the missionaries and native churches in the fields he visited was most favorable. At their urgent solicitation he remained in China and Japan and did some special evangelistic work and organized a number of men's Bible Classes. About 1,300 were enrolled in these classes, which is an altogether new feature in these fields. Some of the classes were organized in heathen temples. Mr. Doan enjoys the distinction of taking the initial step in this confessedly important work.

The missionaries urged him to remain on the fields for permanent service.

ceed Carl Burkhart in the pastorate, has been in his present pastorate for four years. He took the leadership of the congregation when it was three years old, with a membership of 210. The resident membership now is more than 400, of which number 289 have been added during his ministry. Before coming to Lexington, Mr. Wallace was a pastor for six or seven years of First Church at Valdosta, Ga., and prior to that had held pastorates at Meridian, Miss., and Cameron, Mo. He is a native of Adair county, Ky., and a graduate of the College of the Bible and of Transylvania College. Two years ago he was asked if he would consider a call to the church at Lexington, Mo., but declined at that time to sever his connection with his Lexington, Ky., church.

Chicago Women to Meet in Quarterly Convention at Evanston.

The Chicago Union of the Christian Woman's Board of Missions will hold its eighty-fourth quarterly convention at Evanston church, Thursday, Oct. 7, beginning at 10:30 a. m., and continuing through the afternoon. Leading speakers are: Rev. Frank Lee, superintendent of the Chicago Chinese Missions. Mrs. E. M. Bowman, who speaks on "Our Newest Work in China," and Mrs. Lulu M. Burner, Missionary to Argentine, who speaks on "Changing Ideals in South America." Echoes from the recent conventions will be given by Mrs. O. O. Kinney, Mrs. W. C. Cook and Mrs. S. C. Sprague.

The Ministry Made Attractive at Steubenville, Ohio, Church.

Four young men—among the best of the congregation, says E. H. Wray, the pastor—have just gone from the church at Steubenville, O., to college to prepare for the Christian ministry. Other young men in this same congregation are considering the call to do likewise. Mr. H. W. Cohagen has recently been added to the working force of this church in the capacity of assistant pastor and choirmaster. There have been nine accessions to the membership since the pastor's return from vacation. An evangelistic meeting will be held in November with fine forces.

Progress at Canton, Mo., in Church and College.

The Sunday-school at Canton, Mo., has been reorganized on the principles of the public schools, with graded lessons, an opening of the school year in October with enrolment in all courses and grades, and a commencement in June. H. G. Burgess, the new pastor at Canton, reports that the Missouri Christian Endeavor convention is to be held in their city in October. The college at Canton has been standardized and equipped to meet all the requirements of the Missouri College Union. This is believed to mark the beginning of a new era for the college.

Convention Places and Dates in the South.

Disciples in the southern states will hold their annual conventions at the following places and dates:

North Carolina, Pantego, October 18-21; South Carolina, Ellenton, October 21-24; Georgia, Winder, November 1-4; Mississippi, Utica, November 8-10; Alabama, Jasper, November 10-12; Florida, Miami, November 15-18.

Quitters in Religion Are Worse Than Infidels, Says Chicago Pastor.

Austin Hunter exoriated "quitters" in religion at Jackson Boulevard church, Chicago, after this fashion: "Our Christian work today is crippled by quitters; Chicago is full of them. It is a hard job to warm over the 'has-beens.' On Go-to-Church Sunday the attendance in our city was three times what it is normally, and yet if it were not for the quitters, it would be that large every Sunday, and we could shake this city with the gospel. The quitters are in every church. Sometimes they start in with a great flourish, and high hopes are awakened in the hearts of pastor and people, but alas, some difficulty arises and their enthusiasm soon vanishes. It is not a question of right leadership or able preaching,

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We are a growing enterprise—steadily, healthily and substantially growing. The past year has shown an increase of 40 per cent in the volume of our patronage. The tokens indicate that the new graded Sunday-school year upon which we are entering will bring us another encouraging increase in patronage. During the past year our indebtedness has been cut down by the gifts of our friends from \$17,000 to a little above \$8,000. The annual deficit under which our business has been operating (it is a young business, our friends will remember, and was begun very modestly) has been cut down substantially for each of the past two years and with continued support from our friends and patrons promises to disappear altogether inside of three years.

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The officers and workers in the DISCIPLES PUBLICATION SOCIETY take much greater satisfaction in building up a BROTHERHOOD publishing enterprise than in building up an institution for private gain out of the patronage of the churches and Sunday-schools. The Society is steadily becoming a potent and helpful agency in the religious world, not alone in supplying literature to Disciples' schools and churches, but in proclaiming the message of the Disciples to American Protestantism. There is no greater privilege before the Sunday-schools of the Disciples of Christ than to

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in the increasingly larger service that so surely is awaiting both them and us.

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for they quit the Master, himself, many of them going back and walking no more with him. The quitters are a disgrace to the religion of Jesus Christ. They are deserters in the army of the King. They are worse than infidels. What shall be done with them? It is a significant fact that Barnabas and Paul, while they were sorry because of Mark's conduct, did not stop their work because he quit. They went right on. We are not to stop the work of the kingdom while we humor people who are sore. It is easier to make a new saint than to coddle a sore one. Perhaps the best way to bring them back is to be so aggressive in the work that they will become ashamed of themselves and, like John Mark, come back into the work again."

Dr. Philpott on the Reality of Christ's Temptation.

That the temptation of Jesus was actual temptation and not an imaginative story was the theme of a sermon by Allan B. Philpott at Central church, Indianapolis. "I think Jesus Christ felt the temptations of the wilderness," said Dr. Philpott. "No doubt the grosser temptations, such as might appeal to the average person, did not torment him at all, but he had enough of the human element to be tempted and he resisted them. And temptations were much more dangerous to him there in the wilderness than in public places. It is not in public places that men fall, but in their loneliness. Believe me, sin is first in our thoughts. The New Testament teaches the existence of spiritual beings—both good and bad. Jesus himself often spoke of the evil spirit. Our experiences in temptation, in my judgment, cannot be explained without this belief. There is a master mind—an evil spirit—among us. It floats between our souls and God like a cloud; doubts we have thought settled again assail us and the temptations are strong. Men don't believe in the devil as their fathers did—not the devil as he is pictured, with long horns—but as that evil spirit which constantly assails us."

State and National Sunday-school Leaders Hold Training Schools in Indiana Towns.

Schools for the training of teachers are being held in various county seat towns of Indiana by Garry L. Cook, state superintendent of Sunday-school work and the national departmental superintendents—Miss Hazel A. Lewis, Miss Cynthia Pearl Maus and Mr. W. J. Clarke. This group of leaders is at Valparaiso with Pastor Claude E. Hill this week and will be at Angola with Pastor Paul Preston the week of Oct. 11. J. M. Alexander, of South Bend, is the instructor in the Bible at the Valparaiso school and O. E. Tomes, of Fort Wayne, renders this service at Angola.

Third Church, Indianapolis, Breaks All County Records in Sunday-school Attendance.

All records for Sunday-school attendance in Marion county, Indiana, were broken on a recent Sunday at Third church, Indianapolis, when 1,299 gathered there at the Sunday-school hour. This exceeds by more than 100 this school's previous high mark attained last Easter. Three of the classes had an attendance of more than 100 each. The young women's class, taught by Mr. G. W. Lain had an attendance of 119. The men's Bible class, of which the pastor, T. W. Grafton, is teacher, had 263, and the women's Bible class, taught by Mrs. T. W. Grafton, had 307 present. The school has made remarkable strides during the past year under the superintendency of Mr. Smith J. Gray is still growing.

Chicago Chinese Christian Workers Hold Rally of Their Chinese Students.

Chinese Sunday-school students and workers of Chicago held a rally recently at Jackson Boulevard church, Austin Hunter, pastor, where is held regularly the largest Chinese Sunday-school in the city. Boys of this school spoke in English of the things they had learned through the instruction given them there and especial honor was paid to Miss Melva Coombs, superintendent, and for many years a worker among the local Chinese residents. Frank Moy Gwing,

"mayor" of Chinatown, helped to make the rally a success.

Dr. Medbury on Christ's Call to the Men of Today.

Dr. Charles S. Medbury, of University church, Des Moines, was the speaker at a banquet given by the affiliated brotherhoods of all the churches of Waterloo, Ia., recently. He spoke on "Christ's Call to the Men of This Age." He began his address by comparing Christ's call to the men of today with his call to the disciples of old, saying: "A man does not need to leave his work and devote all his time to preaching the gospel today, but there should be absolute subordination of business life to the will of God. Jesus is not seeking to interpret with some inconsequential thing. He asks a big thing which will require much time, much money and which will command the biggest man in Waterloo. The Master whom we are following is not dismayed by conditions of our modern life," continued Dr. Medbury, who at this point compared the gold craze that apparently has gripped the world with the gold craze at Corinth and who declared that the superior education at Athens, the superficial culture of Ephesus, the political machinations of Rome and the wickedness of Smyrna and Pergamon all had their parallels in modern cities. "Do you think that the Master who threw fishermen

against the civilization of that age is afraid of our civilization today?" he asked. "Modern men must take themselves as seriously regarding their spiritual power as they do in business, science and education. I regard Cooper, the builder of the Keokuk dam, as a genius, but I look up even more to Judge Ben B. Lindsay of Denver because it was harder for him to grapple with the kids of Denver than to conquer solid rock. I love to think of Gladstone leading parliament and then going back to his castle and falling on his knees before God. I love to think of Lincoln who sent telegrams of cheer to generals whose defeats had bowed him in grief. Modern men are challenged by the call of a unity of action in the church in harmony with Christ's closer fellowship. I honor Frank Gotch in his world mastery and Humboldt honors him for his clean life. I honor Godowsky who became the slave of his instrument that he might become its master. Edison's life is a story of self-abnegation. These men have become leaders by doing prosaic duties all the time. Multitudes praise the few who do the things the multitudes could do if they would. As the task is greater the cost is greater. We must put under foot the low, mean and unworthy things and subordinate many social pleasures if we wish to be religious leaders and transform Waterloo, the city we all admire."

The Illinois Convention

Between seven and eight hundred delegates attended the Illinois state convention at Bloomington Sept. 20-23. First Church, Edgar D. Jones, pastor, was host to the convention and had the co-operation of Centennial, Second and Normal churches. Two evening sessions were held in the Second Presbyterian church. The Woman's Missionary Society, with Mrs. Lura Thompson Porter presiding, opened its sessions on Monday evening with an address by Mrs. Catherine F. Lindsay, of Springfield, who spoke on "The call of China to American womanhood." It was a thrilling address from the beginning. Having recently come back from a trip to China with her husband Dr. V. T. Lindsay, Mrs. Lindsay discussed not only the missionary problem but the international problem, with a conviction and authority that carried her audience with her. All the sessions of the Woman's Society on Tuesday measured up to the standard set by the Monday evening sessions. Miss Alena Grafton, of Indianapolis, was the out-of-state speaker (besides several returned missionaries) and greatly delighted her audience by her address.

The sessions of the state missionary conventions began Friday evening with President McColley's address to which reference is made in our editorial pages. On Wednesday the two outstanding features were the two Bible studies by Frank Waller Allen of Springfield, on the Creed of Christ and the Program of Christ, founded on the Lord's Prayer. These studies were followed on Thursday by two more on Christ's Prayer and Christ's Experience. The substance of these unique productions will be given to our readers in subsequent issues.

Business sessions were more than usually interesting. Financial reports for the year showed that in the difficult period through which the state work has passed it virtually held its own, which under all the circumstances was as much as could be expected.

The Sunday school sessions were inspiring, as these sessions always are. State Superintendent Depew had arranged a strong program. Miss Maus and Miss Lewis captured their general audiences and their department groups as they always do. An address by E. W. Thornton of Cincinnati laid strong and deep foundations for the graded Sunday school and Professor Walter S. Athearn of Drake University put a climax to these sessions with two masterly and highly instructive addresses. Professor Athearn made all his hearers understand why he has attained to a position of the highest authority in the leadership of the modern Sunday school movement.

Dr. Peter Ainslie's messages on "Peace"

and on "Christian Unity" stirred up the better impulses of all who heard him to go out and put these Disciple ideals of ours into increasingly more consistent practice.

The convention was harmonious, optimistic, prayerful and deeply in earnest. No jarring note was heard, save once when a venerable minister made remarks which were taken as casting suspicions on the business ability of certain of the nominees for membership on the state board, but upon consideration his remarks were not taken seriously even by those directly affected. The educational session was particularly effective as an exhibit of the talent of some of its instructors and a putting of the claims of Eureka College. President Pritchard and all Eureka's faculty and trustees are to be congratulated on the great increase of attendance at Eureka at the beginning of the new year.

Peoria gets the next convention, winning out against Springfield and Beardstown. The President for next year is Dr. Edgar D. Jones. John R. Golden, state secretary, presented a substantial report and through him the state board recommended certain changes in the district organization which will lead, no doubt, to the adoption by another year of the Missouri plan of state organization.

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BRIEF NEWS NOTES.

—Dr. H. L. Willett is at his home after a two weeks' stay in a Chicago hospital following an operation. His recovery is very satisfactory. Word was recently received from Prof. H. L. Willett, Jr., that he had returned from his vacation in the Lebanon mountains to his college work at Beirut and had resumed his tasks for another year. He writes reassuringly as to his safety at Beirut owing especially to the constant presence of an American cruiser within sight of the city.

—Charles Darsie, recently pastor Crawford Road church, Cleveland, has begun his leadership of Belmar church, Pittsburgh.

—A contest between the girls and boys is being carried on at the Sunday-school of Ninth Street church, Washington, D. C. Geo. A. Miller, pastor. Oct. 3 is girls' day and Oct. 10 is boys' day. The average attendance at this school was 664 last year, and the goal set for the new year is 700.

—The annual convention of the churches of Marion county, Ill., was held at Antioch, Sept. 13 and 14.

—John L. Brandt, of First church, St. Louis, will hold an evangelistic meeting for M. L. Pontius and Central church of Jacksonville, Ill., in November.

—Pittsburg churches engaged in a Sunday-school contest with Canton, O., during the summer months and won. In years past Canton school has been the winner in similar contests with Anderson, Ind.; Des Moines, Iowa; Louisville, Ky.; Chicago and Cleveland.

—Dr. Burris A. Jenkins has been pastor of Linwood Boulevard church, Kansas City, for eight years. The opening of the ninth year was signalized with special services on Sept. 19. Dr. Jenkins was brought up from childhood in Kansas City and with his parents attended the old First church.

—Stopping at Muncie, Ind., on his way to the Illinois state convention, Dr. Peter Ainslie spoke at Jackson Street church one evening on "The United Church."

—Andrew Scott, of Hoopston, Ill., who received a call to First church, Davenport, Ia., and for a time considered it favorably decided finally to decline it.

—C. C. Morrison preached for Edgar DeWitt Jones in First church, Bloomington, Ill., Sept. 19, and for J. M. Alexander, South Bend, Ind., Sept. 26.

—Howard Cramblett, who has resigned the pastorate of First church, McKeesport, Pa., has opened a printing shop in that city and is now in business. The pulpit vacancy has not yet been filled.

—Southern California state society has organized a Sunday-school department and appointed Edgar Lloyd Smith as superintendent. He will hold institutes among the churches.

—W. D. Trumbull, Kendallville, Ind., was the principal speaker at a Brotherhood class banquet at Elkhart, Ind., recently.

—H. K. Van Horn, pastor First church, Oklahoma City, was charged with reckless driving of his automobile on the streets of his city and fined \$10. He regards the charge as unjust and gave notice of appeal.

—Charles McMillan, of Hutchinson, Kans., a young man in the congregation there, was ordained to the Christian ministry by his pastor, K. F. Nance.

—During September, Jay Elwood Lynn, pastor at Loveland, Colo., delivered a series of Sunday night sermons on "Great Factors in Our Community Life," as follows: 1. "Labor," a Labor Day sermon. 2. "The School," a convocation sermon in recognition of the opening of the school year. 3. "Business," a sermon which the Chamber of Commerce recognized by inviting their members to attend. 4. "The American Home," and 5. "The Coming Church." The sermon on the school had for its theme "The Purposes of Education," and its principles were applied to local needs and urged the need of a new High School building. One of the results so far has been the calling by the school board of a citizens' meeting to discuss

the matter and if possible secure a special election on the question at once.

—W. D. Ryan, Central Church, Youngstown, O., is preaching a series of Sunday evening sermons on the nine false gods which W. J. Bryan enumerated at the Los Angeles General Convention as constituting the divinities adored by many Americans.

—D. D. Dick, pastor at Bellflower, Ill., assisted by W. E. M. Hackleman, closed an evangelistic meeting in his home church just before the opening of the Illinois state convention at Bloomington. Mr. Hackleman will conduct the singing at the Indiana Gideon convention at Indianapolis, Oct. 23, and at the Kansas Disciples' convention at Lawrence, Oct. 4-7.

—The National Benevolent Association received a bequest of \$500 from a Colorado estate recently.

—C. R. Hudson, pastor at Pomona, Calif., is convalescing from an attack of typhoid fever.

—C. C. Bentley, pastor at East Side church, Long Beach, Calif., reports in his parish paper the names of two of his members who have recently purchased automobiles and is disposed slightly to taunt them because they cannot have a Ford.

—First Church, Chesterton, Ill., J. McD. Horne, pastor, will celebrate its seventy-fifth anniversary during the week of November 7-12.

—Harry Martindale takes the pastorate of Second Church, Vincennes, Ind., in November. Dr. C. E. Underwood, of Butler College has been supplying the pulpit of late.

—Geo. B. Stewart, pastor Lenox Avenue Church, New York, opens his Sunday night services for the new season by reading the opening chapter of a drama written by him some years ago while a pastor in Colorado Springs. He will continue the reading on subsequently Sunday evenings.

CHURCH BUILDING, DEBT RAISING, ETC.

Contract let by church at Orrick, Mo., near Kansas City, for new edifice to cost about \$10,000.

Central church, Joplin, Mo., F. A. Duncan, pastor, has decided to complete its building the basement of which was erected eight years ago at a cost of \$15,000. The new construction will cost an additional \$15,000. The congregation, led by Geo. L. Snively, recently pledged \$8,300 to pay off its debt.

Work begun on new edifice at Glasgow, Ky. Old house was burned in May.

North Side church, Fresno, Cal., Charles L. Beal, pastor, decides to build a \$20,000 edifice.

Howett Street, Peoria, Ill., F. Lewis Starbuck, pastor, decides to build a \$35,000 house. Now has \$10,000 in bank.

Central, Peoria, Ill., Homer E. Sala, pastor, has let contract for a \$55,000 edifice.

Seventh church, Indianapolis, Clay Trusty, pastor, will build a parish house containing a gymnasium among its attractive features, the edifice to cost \$15,000.

East Lynn church, Anderson, Ind., will dedicate new house of worship Nov. 7. J. Boyd Jones, of Terre Haute, formerly of Central, Anderson, will conduct dedicatory services.

RESIGNATIONS.

J. H. O. Smith, Little Rock, Ark. Will enter evangelistic field.

Walter S. Goode, Lakewood, O. Will reside in Youngstown, O., temporarily.

W. E. McMullen, Laddonia, Mo.

Howard Cramblett, McKeesport, Pa.

James A. Challener, Abilene, Tex., to engage in evangelistic work. Will live in Oklahoma City.

Belt White, Athens, Ala., to be field secretary for Georgia for the National Benevolent Association. Will reside at Atlanta.

W. G. Titus, Rensselaer, Ind., to be field secretary of Indiana Anti-Saloon League.

C. G. Brelos, Waukegan, Ill.

C. H. Newham, Villa Heights, Joplin, Mo.

CALLS.

R. W. Wallace, Woodland church, Lexington, Ky., to Lexington, Mo. Accepts. Will begin new work Nov. 1.

William M. Long, Clarksburg, W. Va., to Beechwood church, Pittsburgh. Accepts.

Irving E. Wade, to Austin, Minn.

Roy Rutherford, to Russellville, Ky.

Price E. Cross, to Bethany Church, Evansville, Ind.

Warren H. Sando, to First, Danville, Ill. Has begun work.

J. W. Underwood, to Central, Anderson, Ind. Has begun work.

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